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FROM MISS MOORE'S CHRISTIAN MORALS.

Right use of Time.

What a scene will open upon us, when, from our eternal state, we shall look back on the use we have made of time! What a revolution will be wrought in our opinions! what a contrast will be exhibited, when we shall take a clear retrospect of all we have done, and all we ought to have done! And shall we, then, put off the inspection to an uncertain period, when we can neither repent to any purpose for what was wrong, nor begin to do what we shall then perceive would have been right? Let these frequent meditations on death lead us to reflect what the feeling of a dying man will be. Let us think now what will then be the review of riches misspent, of talents neglected or perverted, of influence abused, of learning misapplied, of time misemployed. To entertain serious thoughts of death now is the most likely method for rectifying tempers, for conquering propensities, for establishing principles, for confirming habits, of which we shall then feel the consequences; for relinquishing enterprises and pursuits, for the success of which we may then be as much afflicted, as we should now be at their defeat.

He who cannot find time to consult his Bible, will find, one day, that he has time to be sick; he who has no time to pray, must find time to die.—He who can find no time to reflect, is most likely to find time to sin; he who cannot find time for repentance, will find an eternity in which repentance will be of no avail. Let us, then, under the influence of the Divine Spirit, seriously reflect, under what law we came into the world! "It is appointed for all men once to

die, and after death the JUDGMENT." Is it not obvious then, that the design of life is to prepare for judgment; and that in proportion as we employ time well, we make immortality happy?

An answer, by Br. Bartholomew Sommer of Barnet, Vt. to the question, relative to a Ruling Elder.

THERE is no officer called by the name of *Ruling Elder* in the scriptures; but there is a tradition among some, of offices in their churches, named by them a RULING ELDER, to him a particular DUTY is assigned, which I think not worth enquiring into, seeing we have the scriptures, and out of these, "*the man of God may be perfect, thoroughly furnished, unto all good works.*" 2 Tim. 3. 17.

I can distinguish only two classes of standing officers (properly so called) in the first churches. These were called by various names. Their duty and qualifications are represented by the apostle to Timothy, first epistle 3 chapter.

The Bishop or spiritual overseer is to be "*one that* RULETH WELL *his own house, having his children in subjection with all gravity.*

The Deacons are to be "*the husband of one wife,* RULING *their children and their own houses well.*" Both are to possess the gift of RULING WELL in their own houses. The apostle shews why this gift is necessary in regard to the Bishop. "For" says he "*if a man know not how to* RULE *his own house; how shall he take care of the church of God?* This seems applicable both to Bishops and Deacons. Deacons are to "*serve tables*" &c. The distinguishing duty of the Elder or Bishop is more particularly to "*give themselves continually to prayer and the ministry of the word.* &c. Acts 6. 2, 4.

Again. "Rebuke not an Elder, but intreat him as a father, and the younger men as brethren. The Elder Women as mothers, and the younger as sisters, with all purity." 1 Tim. 5. 1, 2. Here the apostle seems to use the word ELDER with reference to age, experience, gifts, and usefulness, both as respects men and women. The apostle goes on and alludes to these *Elders* in the 17 verse saying "Let the *Elders*, that RULE WELL, be counted worthy of double honor; especially they, who labor in the word and doctrine."

Analogous to this; Peter represents the Elder and

younger in contrast. "The Elders which are among you I exhort, who am also an Elder." Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre but of a ready mind. Neither as being lords over God's heritage but being ensamples to the flock. Likewise ye younger submit yourselves to the Elder; yea, all of you be subject one to another." Here *submission* as well as *subjection* is enjoined on all.

Again. It appears that a plurality of Elders were appointed as officers in every church, and that there Elders included Bishops and Deacons. "And when they had ordained Elders in every church." Acts 14. 23. These again were called overseers. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God." Acts 20. 28. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain *Elders* in every city, as I had appointed thee." Titus 1. 5.

From these facts about *Elders* and about *Ruling*, I conclude that it belongs to no one to assume, or accept of such an official title, as that of RULING ELDER.

Barnet August 12 1822.

BARTHOLOMEW SOMMER.

Remark.—Though no such word as *Ruling Elder* is found in scripture thus connected; yet, is it not implied from some of the text before quoted? If so, was not our brother rather too hasty in saying that it "is a tradition among some? &c. *Editor.*

RULING ELDER.

It will be observed by the following, that queries have arisen relative to the duty of a Ruling Elder, in years past; and whether decided by the Yearly Conference or not, is not generally known. It is therefore requested that the subject may be investigated by the several *Yearly Elders' Conferences* of this connection, and the report of their opinions be communicated to the editor of the Religious Informer for publication.

Signed for and in behalf of the quarterly Elders' Conference, convened at Wilmot, N. H. Aug. 31, 1822.

H. D. Buzzell, *Moderator.*

 Joseph Philbrick, *Clerk.*

Extract

From the book of Records of the proceedings in the Conference of Elders belonging to the Weare Quarterly Meeting.

Elder Morse reported that he laid the matter relating the duty of *Ruling Elder*, before the Yearly Conference, held at Sandwich, June, 1819; that, after much conversation thereon, it was concluded to refer the subject to the several Yearly Conferences of the Elders, and for them to report their respective opinions to the New-Durham Quarterly Meeting.

FOR THE INFORMER.

Extract of a letter to the editor, from Eld. Richard Martin, dated at Gilford, N. H. Sept. 18, 1822.

DEAR AND PRECIOUS BROTHER CHASE,

I can say, the Lord is good, and blessed be my ROCK.

The Lord has visited the people in this place in mercy. In February last, the work of reformation began, old professors were awaked up, and many poor sinners have been turned from darkness to light, from serving sin and satan, to serve the living and true God. On the annual Fast in April last, six came out and owned their Lord. Surely the childred of the bride-chamber did not fast then, because the Bridegroom was with them. Elder Abel Glidden has baptized between 30 & 40, three other Elders have baptized also, so that I should think that rising of 60 have been baptized in this town, and a small part of Gilmanton. Many others we trust have received a pardon. All glory be given to God, through our Lord and Saviour Jesus Christ.

In answer to queries relative to a Ruling Elder, it is clear to me, that there was anciently, and ought to be now in every church, one or more, whose duty it is to *Rule*; and as it is admitted, that there was, and is now Elders that labor in the word and doctrine, I shall speak of the *Ruling Elder*. "Let the elders that Rule Well, be counted worthy of double honor, *especially* they, who labor in the word and doctrine." 1. Tim. 5. 17. By this it appears, that there were two classes of elders, or else why the word *especially*? which word when used, denotes something particular; for, "Therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, *especially* of those that believe. Chap. 4. ver. 10.

All men do not believe; therefore there is a *special* salvation for those that *do*. "As we have therefore opportunity, let us do good unto all men, *especially* unto them, who are of the household of faith." All men are not of the household of faith, therefore *special* good must be done to those, that are. Gal. 6. 10. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief; for that is unprofitable for you." Heb. 13. 17. Verse 24. "Salute all them that have the rule over you." In Paul's first Epistle to the Corinthians 12. 28. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments," &c. Mind. God set them there, and rulers are among them. "And when they had ordained them elders in every church, and prayed with fasting, they commended them to the Lord, on whom they believed." "And from Miletus, he sent to Ephesus, and called the elders of the church." Acts 20. 17. In both the aforecited places, *elders* in the *plural number* are spoken of, as belonging to every church; not in the *singular*." And in verse 28th, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Did the Holy Ghost set overseers over the church, where they did not live, to watch over them? No. Verse 31. "Therefore watch," &c. Their duty was to feed and to watch. "The elders which are *among* you I exhort," &c. "Feed the flock of God which is *among* you, taking the over-sight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." 1. Pet. 5. 1, 2. Here is their duty to *feed* and to *oversee* those that were *among them*.

And as *Ruling Elders* (as well as others) have a gift to improve, their duty is, to see that meetings are regularly kept up, and the ordinances and dicipline are attended too, and the house kept in order.

I pray to God, that we may all know our own station, in the spirit of it; stand in our own lot; do our own duty; continue to the end; then we shall be finally saved.

If my poor performance is worthy of a place in your useful paper, it is at your service.

Your Brother in the best of Bonds, RICHARD MARTIN.

Considerable is said about Ruling Elder in this No. and to me it appears evident that such officers were anciently in the churches, and a duty was assigned them. But were any authorized to baptize or solemnize the communion, by the breaking of bread, except such as were called to labor in the word and doctrine? The persons, who were bid to teach all nations, were to baptize. And were they not the only persons *qualified* to baptize?

Editor.

FOR THE INFORMER.

Copy of a letter to the editor, from Eld. Samuel F. Whitten, dated at Palermo, Sept. 3. 1822.

BROTHER CHASE,

With pleasure I retire a few moments to inform you, that God is still visiting this place in mercy, and I rejoice that sinners are converted: they then become heirs of God, and joint heirs with Jesus Christ, leaving their former paths, and going in the way of understanding. They find it better to suffer with the people of God, than to enjoy the pleasure of sin for a season.

I have attended a number of meetings here of late, and think that the people appear as solemn, as at any former period. God is graciously pouring out his spirit in many places east of Kennebec River. The harvest is truly great, but laborers are few. Pray ye therefore the Lord of the harvest that he will send fourth more laborers.

We should rejoice to see some preachers from the west.

Yours in the Gospel.

SAMUEL F. WHITTEN.

PROPOSAL

FOR PUBLISHING BY SUBSCRIPTION A PERIODICAL WORK, ENTITLED THE

MASONIC CASKET.

THE first No. of this work will contain the general outline or Constitution of *Free-Masonry* and the *General Grand Royal Arch Constitution* for the United States of America. In the following numbers will be published some of the Laws, Rules, and Regulations of the various *Masonic Degrees*; Orations, Sermons, &c. And in each and every No. will be inserted one or more *Masonic Songs*.

It is often said that the institution of Masonry is *good*, however some of its members may debase themselves by their bad conduct. It is hoped, that nothing will appear in the *Casket*, but what is congenial with the principles of *Masonry*, and agreeable to the views of *Christianity*.

Many periodical works, which are presented to the public, were preceded by a list of recommendations, and when the work appears, it does not answer the expectation of its patrons. We therefore conclude not to invite any to recommend this work, before he sees it, and if it be worthy of patronage, it will recommend itself; and if not, we do not wish to wound the feelings of any, by seeing their names to a work, of which they would be ashamed, when it is published.

CONDITIONS.

1. The work will be published at Enfield, N. H. and commence in January next, if sufficient subscriptions are returned to warrant the undertaking.

2. It will be printed on good paper with a new type.

3. It will be published once in two months, each No. to contain 32 octavo pages, and stitched in printed covers. Six numbers to make a volume, and sent to subscribers at one dollar a Vol. exclusive of postage. The money to be paid on the receipt of the 3d No.

4. Any Chapter, Lodge, or Individual subscribing and paying for 10 or more sets, shall be allowed 25 per ct. discount.

Letters addressed to *James Willis*, Post-Master at Enfield, N. H or *Ebenezer Chase*, Post-Master at Andover, N. H. will receive prompt attention.

We should like to have as many subscriptions returned by the first of November next, as can be convenient, the better to enable us how to calculate for the work.

ENFIELD, N. H. SEPT. 2d, A. D. 1822. A. L. 5822.

Any printer, who will give the foregoing Prospectus a place in their respective papers, once or twice, will receive the thanks of the publishers, and shall have a similar favor reciprocated, if they desire it, either on the cover of the Casket, or in the Informer.

In some of the preceding numbers of the Informer I inserted a few sketches of Mr. Parson's journal, and then gave notice of his death. I now publish the last letter written by him to his parents, and Mr. Fisk's letter communicating the heavy tidings of Mr. Parson's departure to the world of spirits

ALEXANDRIA (Egypt.)
Jan. 17 1822

Dear Parents,

I arrived at Alexandria on Monday last, at 2 o'clock, P. M. We had a remarkable quick passage; only 5 days from Smyrna. The effect upon my health will be better known after a few days residence. I hope it will be ultimately for my good, although I am now greatly exhausted. I desire to wait as a child the will of a kind and heavenly Father.

We have a little room, retired and convenient, where we may be happy, if we abide in Christ, whether life or death be before us. A few friends visit us, with some of whom we have had profitable conversation.

How interesting, my parents, to call to mind the visit of Abraham and Jacob and of Joseph to *this* land. How many prayers of faith Moses and Aaron made, when on the great work of delivering Israel. Here God raised up Pharaoh to be a vessel of wrath; here he brought out his people with a high hand, and sunk the troops of Pharaoh as lead in the Red Sea. Here the great Head of the church triumphed over all the gods of the heathen. Here he showed his determination, that the gates of hell should never prevail against his chosen people. O yes, the same Infant Jesus, who resided in Egypt, is yet to appear in this land, with more glory and majesty, than when he appeared in the bush of Horeb. Soon that blessed day will come! So come, quickly Lord Jesus.

I must stop ——most tenderly yours,

LEVI PARSONS.

The following letter was written by Mr. Fisk to the bereaved parents of Mr. Parsons, communicating the intelligence of his death.

ALEXANDRIA, Feb 10, 1822,
L. D. morning.

My very dear Friends,

I sit down to address you on this holy morning, with a heart almost overwhelmed with such emotions as I never experienced before. Probably long before this reaches you, you will have received letters from your beloved son, informing you of his severe and dangerous sickness at Syra, last autumn, of his partial recovery his voyage to Smyrna, the weak state in which he found himself lingering, and our resolution, in compliance with the decided advice of his physician at Smyrna, to sail for this place. He has also forwarded one letter for you and one for Br. Morton, from this place. These letters while they give you strong hopes of his recovery, will also probably excite

apprehensions as to the final result of his illness. We have not been without our apprehensions from the first, though we have always had prevailing hopes that he would recover. Ten or twelve days ago, his physician, who is reputed the most skilful doctor in this city, gave his opinion that he would never be perfectly well in this climate, but said, without the least hesitation, that he would recover from his present weakness. His symptoms were not thought immediately alarming by any means. One circumstance, however, gave me strong fears that he would before long be taken from us. His whole soul, all his thoughts and desires seemed to be continually in heaven. He seemed to have forgotten the earth and all that it contained, except that now and then his mind seemed occupied with what concerns the kingdom of Christ. His communion and intercourse seemed to be rather with angels and glorified spirits and his Redeemer, than with the inhabitants of earth. Yes, my dear friends, the blessed Redeemer was preparing him more rapidly than either he or I was aware, to put off his clayey tabernacle, and enter the new Jerusalem. Shall we weep, or shall we rejoice? For myself, I seem ready to sink under my loss, and yet I would with a full heart, and with all my soul, bless God for the grace bestowed on my most dearly beloved brother. I doubt not, he is happy now, and will sin no more. Last evening we spent a most precious hour in reading the scriptures, praying and conversing about heaven. We said to each other, (but without any particular apprehension that it would take place in respect to either of us) "If you should die to-night, you will be with that blessed company to-morrow." We composed ourselves to sleep as usual. Antonio was with us, a young man whom Br. Parsons hired at Syra to attend on him.

Twice in the night, my dear brother told us he was quiet and easy, and slept well as usual. At half past three, we perceived something was the matter, and hastened to him. Alas! it was too late even for him to leave a farewell for his dearest relatives. He continued to breath three quarters of an hour, but took no notice of any thing, and then his spirit was released from its confinement in clay, and none who knew him, will doubt but admitted to the immediate presence of his God.

All that was mortal of him, whom you and I so tenderly loved, and who was so worthy of our tenderest love, now lies before me a lifeless corpse, dressed for the grave. O, if you could walk with me to the grave. But hush all murmurs. God's will be done. You have often been afflicted—your present affliction will be found probably, in some respects, more severe than any preceding one. But it is also attended with such consolations as seldom, very seldom sweeten

the bitter cup of sorrow. You know where to go for support and comfort, and I feel that I have more need of your counsels and consolations than you have of any thing which I can say. O, that he who gave your dear son such heavenly peace, and carried him so gently down to the grave, may grant to you and all the afflicted family, the peculiar supports and consolations of divine grace.

I must not omit to mention, that for several weeks it has been our custom, morning and evening, both to pray successively. Br. Parsons usually offered a short prayer last. In this, he almost uniformerly prayed for a divine blessing on "our surviving parents, and brothers, and sisters, and their partners and children." You, no doubt, often prayed for him. Alas he needs our prayers no longer, nor does he any longer intercede for us. Let us endeavor to be grateful as we ought, that he prayed for us so often, so long, and with such strong faith.

Monday eve. Feb. 11.—I have the satisfaction to inform you that the body was buried very much as is usual in America, and in a very proper place.

O, how that face will shine when we see it again. May we live as he lived, that we may die as he died, and meet him in glory.

Your deeply afflicted, but very affectionate friend,

P. FISK.

FROM THE CHR. OBSERVER.

ELD. J. W. FLETCHER.

His *courage* and intrepidity were very remarkable. There is an anecdote related by his biographers on this subject,—so striking that I cannot resist of presenting it to your readers. Mr. Fletcher had a very profligate nephew, and a military man, who had been dismissed from the Sardinian service for ungentlemanly conduct—he had engaged in two or three duels, and dissipated his recources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle General de Gons, and presenting a loaded, pistol, and threatened to shoot him, unless he would immediately advance him five hundred crowns. The general, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time, expostulating with him freely on his conduct. The young man rode off triumphantly with his ill gotten acquisition. In the evening, passing by the door of his younger uncle, Mr. Fletcher he determined to call on him, and informing him what General de Gons had done, and as a proof exhibited the draft under Gons own hand. Mr Fletcher took the draft from his nephew, and looked at it with astonishment. Then after some remarks, putting it into his pocket, said—"It strikes me young man that you have possessed this note by some indirect method—and with honesty, I cannot return it but with my brother's knowledge and ap-

probation." The nephew's pistol was immediately at his breast. "My life, cried Mr. Fletcher in perfect calmness, is secure in the Almighty Power—nor will he suffer it to be the forfeit of my integrity, or your rashness."—

This firmness drew from the nephew the observation of his uncle de Gons, though an old soldier, was more afraid of death than his brother. Afraid of death! rejoined Mr. Fletcher, do you think that I have been the minister of the Lord of Life for twenty five years, and afraid of death now! No sir, it is for you to fear death. *You* are a gamester and a cheat, yet call yourself a gentleman; You are a seducer of female innocence, yet say you are a gentleman! You are a duellist, and for this you style yourself a man of honor! Look there sir—the broad eye of heaven is fixed upon us.—Tremble in the presence of your maker, who can in a moment kill your body, and forever punish your soul in hell."—The unhappy man turned pale, and trembled alternately with fear and rage. He still threatened his uncle with instant death. Fletcher, though thus menacted, gave no alarm sought no weapon, and attempted not to escape. He calmly conversed with his profligate relation, and at length perceiving him to be affected, addressed him in language truly parental, till he had fairly disarmed and subdued him. He would not return to him his brother's draft, but engaged to procure for him some immediate relief. He then prayed with him, and then after fulfilling his promise of assistance, with good advice on one side, and many fair promises on the other.—The power of courage founded on piety and principle together with its influence in overcoming the wildest and most desperate profligacy, were never more illustrated than by this anecdote. It deserves to be put in the hands of every self "styled man of honor," to show him how superior the courage that dares to die, though it dares not sin, to the boasted powers of mere men of the world. How utterly detestible does the desperation of duellists appear, when contrasted with the noble intrepidity of such a Christian soldier as the humble Vicar of Madley.

REFORMATION OF A SWEARER.

A carrier in the large town of Yorkshire, heard his carter one day in the yard, swearing dreadfully at his horses. The carrier is a man who fears God and endeavors to promote the spiritual good of his fellow creatures. Shocked to hear the terrible oaths which resounded through the yard, he went up to the lad, just as he was driving off with his cart, for Manchester, kindly expostulated him on the enormity of his sin. And then added—"But if thou will swear, stop till you get through the turnpike gate, on S. Moor, where none but

God and thyself can hear." He then put the Swearer's Prayer into his hand and wished him good morning. The lad cracked his whip, and pursued his journey—but he could not get over his master's words.

Some time after, the master saw him in the yard, and was much surprised to see him so altered. There was a seriousness and quietness about him, which he had never seen before—and he often seemed as if he had something to say, which he could not get out.—At length his master asked him if he wanted any thing—"Ah master, said he, do you remember what you said to me about swearing, and the tract that you gave me? I went on my journey, and arrived at the turnpike, and reached S—Moor—and there I thought that though I was alone, yet God saw me—and I trembled to think how he had been with me, and known all the sins and follies of my life. My sins came to my remembrance, and I was afraid that God would strike me dead—I thank Him that I have been roused to seek the salvation of my soul. The master was greatly rejoiced to hear the young man's confessions— and it is gratifying to add that his attendance on the means of grace and the reformation of his conduct, gave good ground for hoping that he has not only ceased to be a swearer, but a slave of Satan altogether.

REFLECTIONS.

"The works of the Lord are great, sought out of all them that have pleasure therein." The mind of the royal Psalmist was most agreeably affected when he said, "O Lord, how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches!" Animal life is distributed into ten thousand channels, from the crawling insect up to the elephant of gigantic magnitude. The gradation is wonderful, and every step repiete with displays of Divine Wisdom. Every part of animated nature, from the "king of beasts," the enormous hissing serpent' down to the diminutive ant, has its use, nor is made in vain. Creative wisdom and creative power, in all their various combinations, always agree, and execute to purpose.—The contemplation of the extensive scale of being, and complicated chain of animal existence, affords the most exquisite pleasure. The insect, however small, is, notwithstanding, a world of wonders. May every thing created lead the mind to adore the Great Creator!

A LETTER FROM MR. BRADBURN TO A YOUNG PREACHER.

My Dear Brother.

I am well pleased with your letter, as it shews a good spirit, and a very proper disposition for one in your situation. Your questions are of great importance; but you must look farther than mortals to get them answered to your satisfaction. However you

need not doubt of receiving all the help that I can give you at any time.

To maintain variety, and to have always something substantial, it will be necessary to observe two things:—read much, and study closely: without this you have no ground to go upon.

Lay yourself under a rigid restraint when you are preaching, that neither deadness, nor great freedom, may be able to make you either deviate from your point in hand, to get a supply from foreign subjects, or prompt you to say all you can on the one under present consideration. There are two sorts of preachers that I totally disapprove of—systematical and essay preachers. The first takes a text, only that he may repeat his creed. He begins with the fall of man, and runs through a body of divinity; so that when you have heard him once, you have, in effect, heard him always.

The second makes a discourse, or theme on some subject, and then puts a text at the top, as a kind of motto, which serves to introduce his harangue, and no more. Be not you like unto these; always make your sermon out of your text, and all full of substantial matter; so you will find a rich variety and be enabled to bring forth abundance of provision to nourish the people of God, instead of feeding them with chaff.

To take a paragraph of a chapter, or sometimes a whole chapter, is highly proper; only be careful that it be a passage which you can explain, and that when explained, will be of some use to the people. Never be tedious, but always brief and clear. This method will greatly help you. I frequently make use of it, and never find it fail to please the congregation; and depend upon it, if the people be not pleased with the preacher, they will not profit under him.

"It is said that "introductions are preachers' crosses." I do not let them be mine; for if no natural, easy introduction offers, I begin without one. But in general you can be at no loss, for a thousand things may serve this purpose, as times, places, circumstances, require. Only let it be short, and have an immediate connection with your subject. The conclusion of a discourse is of great consequence; it should always lead to the disposition of mind in which you wish to leave your hearers: it should be short and pathetic; and such as naturally flows from the subject.

Frequently to insist on the parables I would not recommend; it requires a great deal of skill to manage a parable well.—However, some of the parables are easier than others; only carefully avoid that execrable method of making them go upon *all fours*. I mean the making a system of divinity of each of them. For instance,—I heard a person take for his text Luke x. from 30—35, and truly my heart ached to hear the fellow spout away in spite

of common sense; telling us that the *certain man* was *Adam;* the *thieves* were the *devil* and *sin;* the *being wounded* by them meant the *fall* and its *effects;* the *Priest* and *Levite* were the *moral* and *ceremonial laws;* the *Samaritan* was *Jesus Christ;* the *beast* was the *gospel;* the *inn* the *church;* the *host, God,* &c. In short, I am ashamed to send such stuff on paper. Yet it was preached in a parish church some time after in the same manner, by one called a *gospel minister!* Now to see the absurdity of this exposition, look at the last clause of the 37th verse: "Go thou and do likewise." What! go and redeem the world as Christ did? No, but go and show mercy to every one in distress according to your power. Thus, in every parable you will find a pointed end which the parable is to illustrate: keep this end in view, or you will crucify the word of God, and do worse than nothing. To be concise, and yet sufficiently clear in proving what you advance, you may write your principal arguments, and clear them from every obscurity, before you go into the pulpit; and reduce them to as small a number as possible, and never let your reasoning be abstruse or far-fetched.

You should have some knowledge of logic, and, if possible, thoroughly understand it, as it is of great service; but never use any logical terms in the pulpit. In general, keep your divisions covered, and be as simple as possible in delivering your discourse.

Remember your business is to save souls, and that if this end be not answered, your reading, praying, studying, and preaching, will turn to poor account at last. Spend at least eight hours every day alone.

When you have read the books I recommend, write again to

Your truly affectionate
Samuel Bradburn.

For the Informer.

The Rhode Island quarterly meeting was holden at Gloucester on the 10 and 11th of August last.

A church, lately gathered in Taunton, was added to the Q. M. The accounts from the several churches were favorable to the cause of Zion. It was a heavenly time through the meeting, and afforded a cheering propect of the upbuilding of the Redeemer's kingdom. Elder Eli Towne and Elder White preached on Saturday and Elder Swett on the Sabbath.

The Elders present were, White, Allen, Greene, Swett, and Towne. The next Q. M. was appointed on the 2d Saturday and Sabbath in October at Burrillville.

JOB ARMSTRONG, *Clerk.*

For the Informer.

Extract of a letter from Eld. Samuel Wire to the editor, dated at Phelps, N. Y. Aug. 12, 1822.

Dear Brother Chase,

I feel a measure of gratitude to God that notwithstanding the great distance we live apart, we can give and receive infor-

mation relative to Zion.

Zion is lengthening her cords and strengthening her stakes in this region.

Benton q. m. was holden at Phelps, on the 10th and 11th of August last, in which we enjoyed a glorious season.

The time was spent in praying, preaching, exhorting, and breaking of bread, and the power of the Lord was truly felt through the meeting. It was thought that so happy a season was never before enjoyed in this place.

Our next q. m. will be holden at Benton, N. Y. to commence on Saturday before the 2d Sabbath in October. Conference on Monday following.

We should be glad of some of the elders from the east to sit with us.

Your brother in the kingdom and patience of Christ

Samuel Wire.

Notice.

I wish brethren to be very particular when they send subscribers names for the Informer, to write it plain; also the town state and county that the Post Office is in where they wish to have them directed. Likewise, in all communications, write the name of the town and state where they reside, when at home.

NOTICE.—We are q m. will be holden at West-Windsor, Vt. the last Saturday and Sabbath of this month. Conference Friday before, at one o' clock, P. M.

Owego q m. will be holden at Dryden, N. Y. on the 4th Saturday and Sabbath in this month. Conference Friday before, at 2 o'clock, P. M.

STATE OF NEW-HAMPSHIRE.

Grafton, ss.

DANBURY, JULY 6, 1822.

Notice is hereby given to all whom it may concern, that Samuel Clifford, Jonathan Sleeper, Stephen C. Knowlton, Osgood Pingry, and their associates, have united & formed themselves into a religious society, and have assumed the name and style of the First Union Baptist Society in Danbury, *agreeably to an act of the Legislature of said State, passed June session* 1819, *and have caused the same to be recorded in a book of records kept by the Clerk of said Society.*

Attest TRUE PINGRY,
Clerk of the Society.

TERMS PER ANNUM AT THE OFFICE.

ANY person subscribing and paying for one number at the end of the year 60 cents. If paid in six months, 50 cents.

If accountable for 5 papers, to receive 1 of them gratis. For 16 do 4 do

Those, sent by mail or otherwise at the expense of subscribers

Any who wish to discontinue, must first pay all arrearages.

1 Behold the bleeding Saviour, with arms extended wide;
See how his hands were nailed, the spear piers'd through his side;
Hark hear his lamentations, his groans on Calvary;
Where is the heart so harden'd wont melt, with sympathy;

2 To see the prince of glory, so much expos'd to shame;
To see the Lamb all bleeding, upon Mount Calv'ry slain;
And in that trying moment, the Father's face withdrew;
His cries were then so piercing, the rocks in pieces flew.

3 O then he cri'd it's finish'd, it's finished and done;
It was the King of glory, 'twas God's eternal Son;
All nature in convulsion, did tremble at the sight;
The sun refus'd to witness, and thus withdrew its light.

4 Well might the sun in darknes, then shut his glories in;
Well might all nature tremble at the tremendous scene;
Well might the firm foundation, and earth's strong pillars bend;
To see the Lord of glory into the grave descend.

5 The sleeping saints no longer could rest within their tombs;
Th' alarming sound they then heard, and rose to give him room;
The confines of the prison, altho' 'twas made so strong,
And watchmen set to guard it, could not confine him long.

6 The glorious morn arrived, 'twas long foretold before;
An Angel flew from glory, the stone roll'd from the door;
"All hail thou conquering Saviour, all hail thou prince of love;
From heav'n I am commission'd to welcome thee above."

7 Then glory shone around him, he burst the bands and rose;
And with all power and glory, triumphant o'er his foes;
And death and hell forever, he trod beneath his feet;
And at his Fathers right hand, arose and took his seat;

8 All honor praise and power belongs to Christ the king,
Who's conquer'd earth and hell who has conquer'd death and sin,
A glorious door of mercy is open'd wide for all,
Who will accept salvation, and on the Saviour call.

A. S. C.